

P L A N *41936*
O F T H E
F R I E N D i n N E E D,

A SOCIETY form'd for the Relief of Indigent Persons, who are confined to their Habitations by Sickness or other Afflictions.——As also for their Spiritual Instruction and Comfort.

Instituted at TAVERNACLE, Bristol,

JANUARY 26, 1789.

With Piety begins all good on Earth.

YOUNG.

To do Good, and to Communicate, forget not. HEBREWS, xiii, 16.

For ye have the Poor with you always.—

MARK, xiv 7.

It is more Blessed to give than to receive.—

MATHEW, xxv, 36.

B R I S T O L:

Printed by WILLIAM HUSTON, No. 4
Castle-Green, 1791.





INTRODUCTION.

TO say much to inforce the Necessity of a Work of this Kind, which is calculated for the universal Benefit of the Souls and Bodies of Men—we think would be needless, as it must appear to the Eyes of every Humane and Judicious Person to be of the greatest Importance and Utility.

It was from this View that a few Serious Persons, who in a way of Providence have been call'd to Visit the Habitations of Poverty and Disease, and have been led to Commiserate the great Distress and Want, that Numbers of Poor, afflicted Persons labour under, and being unable of themselves, to relieve the numberless Objects they have from Time to Time visited, have found much Distress in their own Minds on that Account.

Therefore in order to remove that uneasiness which attended their Visits, have form'd themselves as a Society, and agreed to subscribe Weekly according to their Ability, for the Relief of such Poor afflicted Persons as in future they might be called to Visit.

Hoping that Numbers more will cast in their Mite and be earnestly desirous to assist in this labour of Love; for as Dr. WATTS, sweetly says.

- ‘ Bless’d are the Men whose Bowels move,
- ‘ And melt with Sympathy and Love,
- ‘ From Christ the Lord they shall obtain,
- ‘ Like Sympathy and Love again.

But the great End the Society has in View—is the Eternal welfare of Mankind,—the Salvation of their precious and Immortal Souls.

“ If we in all the Wealth of Worlds could Roll,
 Yet one Immortal Soul is worth the Whole,
 So that the Society means by divine Assistance, to administer Spiritual as well as Temporal Support;

To give a word of Comfort to those who have already tasted that the Lord is gracious; and endeavour to enforce the Necessity of vital Godliness, and of Pure and undefiled Religion.— to such who are destitute of the Truth, and Living without God in the World.

Striving at every Opportunity to render ourselves as useful as possible, ever esteeming it our highest Privilege to Copy the dear Redeemer of Sinners, who whilst he was on Earth was ever going about doing good.

State of the SOCIETY from January 26, 1789 to January 24, 1791.

By Cash received as Subscriptions and Donations.	} 93 18 8
By Cash expended, in relieving 174 sick Persons.	} 83 19 6
By Cash expended, at the beginning of the Society, for printing the Articles and for Books. &c.	} 1 17 2
By Cash expended for reprinting these Rules, with the general proceedings of the Society.	} 1 18 0
Cash remaining in Stock	6 4 0

Number of persons visited by this Society	174
Died in the Course of our Visitation.	72
Restored to Health.	64
Removed to their Parishes, Hospitals, &c.	26
Remain upon the List.	12

SUBSCRIPTIONS and DONATIONS will be received at the TABERNACLE, every MONDAY NIGHT after Public Worship.

RULES

R U L E S

O F T H E

F R I E N D i n N E E D,

THIS Society being founded on Principles of Philanthropy, admits Persons of all denominations as Subscribers to the Institution, who may vote on any occasion of Ballot, or shew of Hands; but acting Members who visit the Sick, and engage in Prayer, must for the sake of good order submit to the following Rules, viz

I.

That this Society meet every Monday in the Vestry Room at Tabernacle, as soon as the Evening Worship is over, to receive the Weekly Subscriptions and Petitions of Objects proposed for Relief; also that this meeting be begun and ended with Prayer.

II.

That any Person may become a Member of this Society, by Subscribing one Penny per Week—or upwards

III.

That no Person shall be admitted as an acting Member of this Society unless they be recommended by a Member or Subscriber who shall have known their Life and Conversation, for at least Six Months preceeding, to have been such as becometh the Gospel.

IV.

That a Committee of thirteen Members be chosen every Six Months to Manage the Affairs of the Society to the good order of the same.

V. That

V.

That two of the Committee be appointed one as Treasurer the other as Secretary, who shall hold the Trust for Six Months, and at the expiration of that Term shall deliver to the Society, an exact Account of Persons Relieved, and all Receipts and Disbursements, which Accounts shall be audited and Publickly declared to every Subscriber present at each half Yearly Meeting

VI.

That there shall be one Guinea in Stock before any thing be given and if above that Sum to be Distributed at the Discretion of the Committee.

VII.

That each Sick Person be visited at least once in the Week by two of this Society, who shall enquire into their situation both Spiritual and Temporal, and upon the first Visit if Necessity require may advance One Shilling, and no more till their Case be laid before the Committee.

VIII.

That the Visitors above all things bear in their minds the infinitely greater Importance of the Salvation of the Immortal Soul, to the Tempo'ry relief of the Perishable Body, and that they converse with the afflicted, in a Spirit of Meekness, and in the fear of God reading a Portion of Scripture and recommending them to God in Prayer at every Visit.

IX.

That the Committee shall be at liberty if Occasion require, (when particular cases are represented) to appoint Female Visitors to make enquiry into the same.

X.

That the Visitants do endeavour to take a Brother or Sister Member with them who have never acted in that Capacity.

XI.

That no weekly Subscriber who is more than Six Weeks in arrears, shall be at Liberty to recommend any Case till such arrears are paid.

XII.

That no Subscriber shall present more than two Cases at one time, till the same are relieved but if more Objects should occur, may apply to a Brother or Sister Member that have no Case on the list.

XIII.

That each Case shall be presented in Writing, on Monday Evenings, at the Place of Meeting, mentioning the Persons Names and Places of Abode.

XIV.

That no Petition be accepted for Lying, in Women (except they have been put to Bed one Month or upwards) nor shall any Person in a Work House, Hospital, or Benefit Club, receive any temporal relief from this Society.

XV.

That Donations distributed by this Society, be applied only for the use of those distress'd Objects who are so confin'd by Sickness, as to be unable to follow their Occupations, or to attend the Means of Grace, and every Subscriber presenting Objects are requested to be careful they are such as come within the Description of this Society to relieve.

XVI.

That no Member or Subscriber shall receive any Temporal Relief from the Fund of this Society on any Pretence whatever.

XVII.

That every Subscriber shall have a Copy of these Rules which is expected to be paid for at their Admission

XVIII.

That every Monday Night, immediately after the Collection the Secretary shall mention publicly what Money remains in the Treasurers Hands, and also shall
mention

mention, what Persons have been visited the preceeding Week.

XIX.

That any acting Member hearing or knowing any Thing in another contrary in Principle or Practice, to the Profession of Faith made at their admission shall in Love reprove them alone, and they not regarding the Reproof, the Matter shall be communicated to two other Members for the like purpose, and if that has not the desired Effect, they shall be presented to a General Meeting after which if they continue hardened, shall be excluded the Society,

XX.

That the half yearly Meetings be one at Christmas, the other at Midsummer, when the Accounts of the Society, shall be reported with its general utility, during each Term as express'd in Article the Fifth, and that a Collection be made at the Conclusion for the Benefit of the Fund.

N. B. Such Persons who are not inclined to become Subscribers to this Society; but with well to the same, the smallest Donation will be thankfully received.



S U P P L E M E N T.

AT a general Meeting of the Subscribers to this Institution on Monday the 24th of January 1791.

— It was unanimously agreed that the Rules of the Society should be reprinted, and also that there should be annexed, a brief Account of the Visitations of the Society to a few Sick Persons, in order that the great utility of this Society, may be more generally known, and also with a view to stir up the minds of others to engage in a Work, that is so universally calculated (under GOD) to promote the Spiritual as well as Temporal interest of the indigent and Poor.

It is by no Means our intention at present to say much to enforce the necessity of an Institution, which to every thinking Person must appear to excell all other kinds of Charities, by uniting the relief of Body and Soul together, and which is by no means liable to those gross impositions, which most other Societies labour under, each Sick Person being regularly visited at least once a Week, by two of the Committee, and the particular Circumstances of their Family and Illness, strictly examined and enquir'd into before they are reliev'd.

It might be necessary to observe, that it is almost impossible for a Person who have never attended the Sick Beds of the Poor, to conceive the exteme Poverty, and Wretchedness of many of those Habitations of Mourning and Woe, that in Providence we have been call'd to enter, and such the distress of its miserable Inhabitants that amidst affliction and disease, some have had no Beds but the Sacking, no covering but their tatter'd Garments, others have had nothing but Straw,

to rest their poor Sick, and disorder'd Bodies on, and numbers have no Doctor to attend nor kind Neighbour to assist, and to heighten their Misery and Distress, perhaps 3 or 4 small Children crying for Bread, whole Family's have been visited in Fevers were the Father Mother, and several Children have been confined to one small Room, having neither Money nor Friends, and totally ignorant of the Lord Jesus Christ, and his Salvation, living without hope, and without God in this present evil World.

Numberless instances of the above Circumstances we have been Spectators of, but as the particulars relative to each Case, have been mentioned, on the Monday Night proceeding, at the Society, shall at present forbear to enlarge. hoping that what have been briefly hinted, and the success of the Society (in the instances of the annex'd Cases) will be altogether sufficient to claim the attention of every Generous, Humane, and Benevolent Person, and to excite numbers more to assist in this Labour of Love. which we trust has God for its Author, his blessed Spirit, to Support, Guide, Influence and over rule all its Concerns, that it may eventually prove for the Glory of our dear Lord, and the eternal Salvation of precious and Immortal Souls.

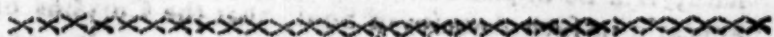


A short Account of the Visitations of the Society to *four* Sick Persons.

HANNAH FOLKS, living in Alexander-Court, Back-Lane, was one of the first that was visited by this Society, on February, 1, 1789, being afflicted with a Dropsy and Decline, on being questioned concerning her hope, it was soon discovered she had none, and that she was totally Ignorant of God, and divine things for on being ask'd if she knew what the Lord Jesus Christ came into the World for? she replied—she did not—she was then ask'd by the visitors if she thought she was a sinner? to which she replied, I do not think I am for I was never given to bad Company—nor to Cursing and Swearing like many others, and pleaded much upon her Morality——It was then asked if she thought she should recover?——And on answering that she had not the least hope of it at present, the visitors asked her where she thought she should go?—she replied, with seeming Confidence that she hoped to go to Heaven.—But confess'd that she was Ignorant of the way it was to be obtain'd—these and many of the like expressions, sufficiently evidenc'd the darkness of her mind and was a proof that she knew nothing of the exceeding sinfulness of Sin—our Friends then began to tell her what she was by Nature, through Original, and actual transgression they spoke much of the Spirituality of the Law, and used numberless arguments and Text of Scripture, to endeavour to convince her that she was under the curse of a broken Law, and that unless she was born again she could not see, much less enter into the Kingdom of Heaven.—at which she appear'd astonish'd, they then inforc'd the Necessity of Regeneration and read and explained the third Chapter of John, at the end of which she acknowledg'd she was certain that she was not born again.

She was frequently visited afterwards, and was found very teachable and seemingly convinc'd of Sin, on being ask'd if she knew what the New-birth was, she replied that she did not? but said she hoped that the Lord would teach her before she departed, here she wept much, and earnestly entreated an interest in our Prayers. On being visited again, a few days afterwards, she told our Friends, that she hoped she was given to see the delusion she was under, and that she saw she was a poor Sinner, and must be brought to the Footstool of Mercy for the pardon of her Sins, the visitors again insisted on the Necessity of the New-Birth pointed out Suitable Scriptures, and again left her in Tears, about this time she was visited by a person who endeavoured to persuade her that she was not so great a Sinner as she thought she was, or as we had represent, but this was advice that she would by no means listen to, being no doubt under great Convictions, and in some measure given to see the sinfulness of Sin, for said she, I am nothing but Sin from the Crown of my Head to the sole of my Feet, these Convictions daily encreas'd, and she appear'd under a deep sence of her own unworthiness, and utter inability so much as to think a good thought, she was eager to be taught the way of Salvation, and express the greatest pleasure in hearing the Scriptures read, and expounded, and seem'd to delight in the conversation of those who visited her, she would often say she did not doubt the Ability of Christ to save, but fear'd he was not willing to save so great a Sinner as she was, here she was told by the visitors the end of Christ's coming into the World that he came to seek, and to save that which was lost, and that God so loved the World that he gave his only begotten Son, that whosoever believed in him should not perish but have everlasting Life, and that it was a faithful saying, and worthy of all acceptation that Christ Jesus came into the World to save the chief of Sinners, that his all atoneing Blood was extended to
his

his Murderers, and though our Sins were multiplied to Heaven, yet the Blood of Jesus Christ cleanseth from all Sin, these and many other Scriptures were adduc'd to prove the ability, and willingness of Christ to save Sinners, at the relation of these blessed truths Unbelief seem'd to disappear, a holy Joy seem'd to pervade her Soul, and she appear'd melted down under a Scene of the pardoning Love of Jesus Christ, her heart appear'd overflow'd with gratitude, and thankfulness, and the Change appear'd evident to all that visited her, she was often visited by our Friends about this time, & having tasted that the Lord was gracious she now expressed the greatest concern for the salvation of others, she was constantly and earnestly intreating her aged Mother and Sister to seek the Lord while he was to be found, and not to put the evil day afar off, or neglect the one thing needful, but to attend the means of Grace, and above all things to seek the Salvation of their Souls, about this time her disorder appear'd to increase, and though it was attended with excruciating pain yet there appear'd a sweet Resignation to the divine will, and as she grew worse her hope seem'd to strengthen, her evidences were brightened, and the prospect of Eternity appear'd more pleasing, she never once desired to recover, but rather to depart to be with Christ whose precious name was as ointment pour'd forth, whose praises she lisped whilst she had strength to speak, and at last fell asleep in his arms, this was about 3 Weeks after she had experienc'd an assurance of Faith, and two Months from the time she was first visited.



J O H N B A R N E S, living in Barton-Street, St. James's was afflicted with a Decline? he was a careless hardened Sinner, a Scoffer and Despiser of Religion and continued so, for some time after he was afflicted, and appear'd to have no serious thoughts of Death, nor

to have the least Concern for the Salvation of his Soul, he was visited from this Society about a fortnight before his Death, and was inform'd by the visitors of the dreadful consequences of dying without the pardon of his Sins, and without an Interest in the all atoneing Blood of Jesus Christ.

He was told of the Necessity of being created a new in Christ, and made partaker of his Grace before he departed, and also of the awful affects of slighting that pardon that was freely held forth in the Gospel to Sinners through Faith in the Redeemer, they spoke much of the Terrors of the Law, and of the blessings of that Salvation reveal'd in the Gospel but neither the threats of the one, nor the gracious invitations of the other, seem'd to have the least affect upon his mind, he still remain'd careless, but was visited every day.

In the course of 3 or 4 Days there appear'd a very visible alteration in his conversation, he was inquisitive about those things that before he had turn'd a deaf Ear to and was discovered to weep whilst the visitors was endeavouring to set forth the sinfulness of Sin, and the punishment due to it.

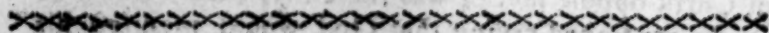
On being visited once or twice more it pleas'd the Lord to strengthen the Convictions, and the great deep appear'd to be broken up he would weep most bitterly, and lament that he had ever sinned against so good a God, on being asked how he was, Oh! said he, here's no peace, here's no peace, at another time he cried out in the anguish of his Soul. Oh! what shall I do, Oh! Eternity, Eternity, how shall I endure it, do pray, pray hard, said he to one that stood by him, at this time he appear'd in such Agonies of Soul, that the Curtains of the Bed on which he lay shook as though a person had been shaking the Bed post, he continued under dreadful convictions afraid to Sleep lest he should awake in Torment, at this opportunity our Friends, propos'd Jesus as an all sufficient Saviour, that he was able to
save

save to the utmost. Oh! said he but I have been such a vile such a wretched Sinner, even from my Youth that I can never hope for Mercy, it was told him that the Blood of Jesus Christ cleanseth from all Sin, and that it was not the Righteous, but Sinners Jesus came to save, here many arguments was used, and numberless Scriptures quoted in order to prove the sufficiency of the atonement, and the willingness of Christ to receive every returning Sin sick Soul; also told him that Christ complain'd in his word that Sinners would not come unto him that they might have life, but he replied, will not Christ oppose me, or was there ever such a sinner as me, he continued crying that God would manifest his pardoning Love to his Soul, and that he might behold him as a God, pardoning Iniquity, Transgression, and Sins, which Prayer the Lord was graciously pleas'd to answer.

In the Morning of the day on which he died the fear of Death seem'd to be remov'd, and his Countenance was expressive, of that Joy and Peace, which fill'd his Soul, turning to one of the visitors who was an old acquaintance, he cries Death is gone, Death is gone, Oh! what a happiness, can't you sing a Hymn. Oh! my dear Friend, I'm going to Jesus's arms, and on being asked what made him so happy he eagerly replied, Oh! I see Jesus, I see him that I love, how Beautiful. Oh! I seem as though I was now ascending, Oh, Jesus be with me,

On seeing his Wife, he express'd great concern for her welfare, and intreated the Friends who were there to come frequently, and talk with her about her Soul, for says he Christ is able to save, at this time he was in great bodily Pain, and the last Enemy appear'd to be making hasty strides to perform his office, his pain increas'd, and as he drew nearer the Verge of Eternity he grew very weak, and was depriv'd of the use of Speech, but upon being desir'd if all was well between
God

God and his Soul; and if Christ still appear'd precious to signify it by holding up his Hand, he immediately threw up both his hands, and clasp'd them together in an exulting manner after which he was a little easier in his Body, liv'd about an hour longer, and then fell asleep in the arms of that blessed Redeemer, who had pluck'd him as a brand from the burning, and as a Monument of his Rich, Sovereign, and Wonderful Grace, was made meet to be a partaker of the Inheritance of the Saints in Lights. He Died, March, 29, 1790, after being visited by the Society about 12 Days.



ELIZABETH RISK a young Woman who had formerly liv'd in Old-King-Street, with a person to whom she was never Married, but being afflicted with a Decline, and forsaken by her former professed Friend, without Money or means of Subsistence, was taken to the sick house Milk-Street, and was there first visited by the Society April 2, 1789.

It appear'd from her conversation that she knew nothing of her State by Nature, notwithstanding that she acknowledg'd she was a Sinner in consequence of having liv'd in Adultery, but this she look'd upon as a crime of a very trivial nature, and hop'd as God was a Merciful God, he would forgive her, and that she had never Injured any body but herself, and like thousands beside who from their suppos'd harmlessness and good dispositions, lay full Claim to the Mercy of God, without once considering, that as well as merciful he is Just.

It was asked if she thought she had not broken all Gods Commandments, and was secretly inform'd of their Spirituality and requirements, that the Law took Cognizance of the thoughts of the heart, and that the Apostle declar'd, the 1 Corinthians 6 and 9, 10, that neither Fornicator, Idolator, nor Adulterer, nor Thieves

Thieves, nor Drunkards, nor Covetuous, nor Extortioners, &c. &c. should ever enter into the Kingdom of God, unless they were washed, and Sanctified, and Justified, in the Name of the Lord Jesus, and by the Spirit of our God, this was accordingly explain'd as well as we were able.

She was also informed that God would not wink at Sin, and that he would punish it even in his own Children, and that he had declar'd in his Word that all have sinned, and come short of his Glory, and that the Soul that sinned should surely die: endeavour'd to prove by Scripture that she was a sinner, and therefore could never be Justified in the sight of God, but through that Righteousness which is by Faith in the Lord Jesus Christ.

She was Visited some time before it pleas'd the Lord to open her eyes to see the dreadful Situation, to which Sin had reduc'd her, but when this was in a measure discover'd to her, she began to express a fear of Death. her Mind seem'd much agitated, she wept much at each Interview, and would say, what amercy it was that the Lord had not cut her down in her Sin, and given her the punishment due to it, under these convictions she would in the most solemn, and earnest manner ask us if we thought the Lord would pardon such a sinner as she was, and was always begging us to deal faithful with her, and not to keep any thing secret that would be for the good of her Soul, her convictions seem'd gradually to increase, and the Prayer of the Publican was her constant Theme, till that blessed Spirit, whose office it is to convince of Sin, took also of the things of Jesus, and show'd them to her.

At this interview she appeared to have a sweet view of the Redeemer, in his blessed Offices and Characters, she could not bear to hear of her once supposed goodness, but had humiliating views of Self, whilst she was led on to discover the Suitability of that Salvation, which is unto and upon all that believe, she appear'd

to watch over herself with a Godly Jealousy, and was never happier than when the Visitors was reading the Scriptures, or at Pray'r.

She was visited for about a Month after this change took place, and though her afflictions was exceedingly great, she was far from murmuring, or repining at the will of God, her conversation was savory and Spiritual and she appeared to grow in grace, and in an experimental Knowledge of the Lord Jesus Christ, she retained her Speech to the last minute, and after repeating these words (Come Lord Jesus Come,) she enter'd within the Veil (we trust) to adore him for his Sovereign and Wonderful Love, through the ceaseless rounds of a never ending Eternity.—She died May 28, 1789.—and was visited by the Society about 2 Months.

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SIMON ELLIS by trade a Hatter living in Teagues-Court, Red-cross-Street.—Afflicted with a Fisteloe having a Wife were both aged people, and was first visited by the Society November, 20, 1789.

After a very little conversation his Mind was discovered to be exceeding dark, and was totally unaquainted with those things that make for everlasting Peace, and though verging on Eternity, he was seeking no Saviour but his own miserable performances, and appear'd buoy'd up with these false hopes, he was an utter Stranger to that Scripture Hope, which maketh not ashamed, which is as an Anchor to the Soul in every storm and Trouble.

He was faithfully informed by the visitors of the dreadful Consequences of a Sinner's dying in a Carnal, and unregenerate state, and that it was also impossible for him to go to Heaven, without first being made a partaker of divine Grace, and meetned for the Kingdom by God's holy Spirit; these essential Gospel truths were

were insisted upon, and enforced with great earnestness, upon which the poor Man with Tears acknowledged he had never experienced the power of Religion upon his Soul, although he had many Years ago sat under the Gospel, he confess'd he had of late Years totally forsaken the ways of Religion, had been a bad Husband, and now feared the Lord was going to enter into Judgment with him, and trembled much at the thoughts of Death, the Visitor pointed him to the Lord Jesus Christ, as the only Saviour of sinners, endeavoured to instruct him in the way of Salvation,—Read and prayed with him, and left him.

He was again visited by others of the Society, and was still found as Ignorant and as Blind as when first visited, though teachable and inquisitive; was again informed of his lost state by Nature, that thro' original and actual Sin, he was exposed to the Curse of a broken Law, that his offence was infinite, and therefore required infinite satisfaction, was also informed he could do nothing (in whole or in part) towards his Salvation, but that if he was saved, it must be by Grace through Faith, and that this was wonderfully wrought in the Soul by the Spirit of God; by this Christ is revealed to lost Man as an all sufficient Saviour, and that it was by this Grace alone, that the Soul is enabled to rely on the Righteousness of Jesus, for Justification and Salvation; he was directed to Christ, as the author of Faith, to the word of his Grace, as the object of Faith; whose end terminates in the glory of God, and compleat Salvation of the Sinner.—He was again recommended to the Lord in Prayer, and left.

A few Days after he was called upon by a Subscriber who lived near him. to whom he expressed a great desire to see the Visitors, accordingly three of them went from Tabernacle to see him, and upon their entering the Room he gave them a hearty welcome, his Wife was then offering him his Medicine, but on telling her

to stop a little, he lifted up his Hands and pray'd for a sanctified use of them, after which he began to speak of Jesus Christ, as his dear Saviour, who had opened his blind Eyes, and saved him from everlasting Misery, on being asked how long he had known Jesus to be his Saviour, whether it was Years, Months, or Weeks, he reply'd neither, but that it was since he was visited last that the Lord had shown him what an evil, and bitter thing it was to Sin against him, that he could find no peace; his conscience accus'd him his Sins star'd him in the face and his burden seem'd intolerable; under which he labour'd some time, crying to God to have mercy upon him 'till the Lord open'd his eyes, then he saw none but Jesus Christ could save him. Oh! cried he what have I been doing all my life; even to Grey Hairs I have Sinned against God, and my own Soul, but he have sav'd me from destruction, from misery, and Eternal-Death, at this alteration the visitors were astonish'd but upon enquiry into particulars, were further satisfied as to its reality, and had the strongest reason to conclude that he was savingly wrought upon, and though the Change was altogether sudden, yet the Work appear'd to be of God, this Opportunity was a blessed one, it prov'd a season much to be remembered to those who visited him, and was the last time but one he was visited as he Died 3 Days after, in the 57th Year of his Age.

In the first of his afflictions he was uncommonly fretful, and impatient murmuring and repining, at the afflictive dispensations of God, but in his latter moments though his Afflictions was considerably increas'd, he endur'd it with the greatest Resignation, and patience declaring, that the pain of his Body was nothing when compar'd to the peace of his Soul; he continued in a sweet frame of Mind to the hour of his Death, praising blessing and rejoicing in the Lord Jesus Christ, as his great Deliverer, who in the eleventh hour had Mani-
fested

felted his Sovereign Love, in saving him from Sin, Death, and Hell, and giving him an earnest of that Eternal Inheritance, which is incorruptible undefiled, and that fadeth not away.

¶ We are happy to inform our Subscribers, that the fore-mentioned Persons (whose experience we have just glanc'd at,) are not the only instances in which the Society have been own'd and blessed, but that we have every reason to conclude, it have been made Instrumental to the Conversion of (at least) 4 other Persons, 2 of whom we trust are now in Glory. and the others are living Witness's of its great Utility.

Many of the Children of God, who have been Visited have express'd the greatest degree of Thankfulness, for those seasonable Supplies of temporal and spiritual Blessings, convey'd to them through this Medium.

And numbers of the Relations and Friends of those who have been visited, have become sober and decent, and have regularly attended the preaching of the Word; one of them we have reason to believe have been savingly wrought upon by divine Grace, having witness'd a good Confession, and walked as becometh the Gospel ever since,

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The above Circumstances are mentioned, in order that the Reader may be more generally informed, of the extensive usefulness of a Society; which we hope will ever prove (to all that are visited by it) in the best Sense of the Words.
A FRIEND IN NEED.

F I N I S.

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